

Religious Miscellany.

"SAY YE TO THE DAUGHTER OF ZION, BEHOLD, THY SALVATION COMETH."

No. 8.

CARLISLE, MARCH 7, 1823.

Vol. I.

MR. FLEMING,

May I request you to publish in your Miscellany, the following Constitution of the New-York Maternal Association, with their address to mothers. Who that knows the power of prayer, and particularly the wonderful efficacy of *concert* prayer, will fail to approve of their use of this means for the conversion of their children? What an admirable tendency must some of their regulations have to promote a spirit of concord and love among families! And how certainly must jealousies, dissensions, slanders, and backbiting disappear before the all powerful influence of a sympathetic concern and zeal for the salvation of the souls of their children! It were devoutly to be wished that in every congregation mothers would unite and associate for these hallowed purposes, and endeavor to make their social intercourse subserve the great design of the Redeemer's mission—the salvation of souls, rather than promote the interests of folly, fashion, and frivolity.

P.

CONSTITUTION OF THE NEW-YORK MATERNAL ASSOCIATION.

Deeply impressed with the great importance of bringing up our children in the nurture and admonition of the Lord, agreeable to our covenant engagements—we the subscribers, agree

to associate for the purpose of devising and adopting such measures as may seem best calculated to assist us in the right performance of this duty. With a view to promote this object we agree to adopt the following rules:

I. The Association shall meet on the last Wednesday of every month, at 2 o'clock, P. M.

II. Every meeting shall be opened and closed with prayer.

III. The time allotted to our monthly meetings, shall be spent in reading such books as relate to the object of our association; in conversing on the subject, and in prayer for divine assistance, and a blessing upon our exertions, especially that God would condescend to qualify our children for future usefulness in his church.

IV. The members of this association shall have the privilege of bringing to the place of meeting their children, male and female, alternately once in three months—males not over the age of twelve years.

V. Each member of this association shall be considered as sacredly bound to pray for her children daily, and with them as often as convenience will permit, and to give them from time to time, the best instruction of which she is capable.

VI. It shall also be considered the indispensable duty of every member to qualify herself by prayer, and as opportunity may allow, by reading, for performing the arduous and important duties of a christian mother; and to suggest to her sister members such hints as her own experience may furnish, or circumstances seem to render necessary.

VII. At each meeting there shall be a small contribution, the proceeds of which shall be appropriated to the formation of a select library for the use of the children, composed of such books as are suited to their capacities.

VIII. When any member is removed by death, it shall be the duty of the association to pay as particular attention to her children, in furnishing them with religious books, bringing them to the quarterly meetings, &c. as circumstances may render proper.

IX. The officers shall be First and Second Directress, Corresponding and Recording Secretary, Librarian and Treasurer. The duties of the first & second Directress shall be the same as in similar societies.—The Secretary shall make such minutes at every meeting as the association think proper. The Librarian to take care of the books, and the Treasurer to take charge of the money belonging to the association.

X. No person shall be admitted to this association, without the consent of two-thirds of its members, having been previously proposed.

XI. It is recommended to the members of this association, to spend the anniversary of the birth of each child, in fasting and prayer, with particular reference to that child.

XII. Should any member after being tenderly admonished, persist in transgressing any of the above rules, she shall be excluded by a vote of the association.

XIII. No alteration shall be made in the above articles, without the approbation of two-thirds of the members.

May HE who "giveth liberally and upbraideth not," ever preside in our meetings, and grant each of us a teachable, affectionate, and humble temper, that no root of bitterness may spring up to prevent our improvement, or interrupt our devotions.

The promise is to us and our children—we have publicly given them up to God—his holy name has been pronounced over them;—let us see to it that we do not cause this sacred ordinance to be treated with contempt. May Christ put his own spirit within us, so that our children may never have reason to say to us, "what do ye more than others."

ADDRESS TO MOTHERS.

Will you permit a stranger, who is herself a mother, and who, therefore, knows from experience a mother's affection and solicitude for her offspring, to lead your attention for a few moments to the all-important and interesting duties which God has connected with this endearing relation? He is styled the Father of spirits. He is therefore in a most important sense the father of your children, and he considers them as his property. He creates them for his own glory; he gives them an existence which will be lasting as his own; he considers them as more valuable than the world which they inhabit, and to your forming hands he first commits the precious deposit, saying in effect to every mother, "take this child and nurse it for me, and I will give thee thy wages." To your care and guidance, he gives earliest, and in some respects, the most important years of their existence. To you he has entrusted almost exclusively the highly responsible office of instamping on the minds of these immortal beings the earliest, and consequently the most lasting impressions which they will ever receive; the characters traced on them by your fingers will most probably remain to be read hereafter in the light of eternity; and the perusal will fill you with joy and thankfulness, or overwhelm you with anguish and despair. During that period of their existence which God has committed to your care, the mind is most ductile, the heart most susceptible, and the

memory most tenacious. Hence the impressions then made are rarely ever effaced. The habits are then unformed, the affections unengaged, and the memory unoccupied; the soul presents itself to your hand like wax to the seal; and the judicious, heaven-taught mother may trace upon it almost whatever she pleases. True, you cannot renovate the heart, or make your children heirs of salvation, but you may use means which have a tendency to produce this most desirable effect, and which will almost infallibly secure the blessing of heaven. You may avoid that false tenderness and those ruinous indulgences, which by fostering the appetites and passions of your children, prepare them for a useless, wretched life, a still more miserable death, and a desparing eternity. You may store the relentive memory with religious truths; you may restrain and correct their vicious propensities; you may place religion before them in its most winning and attractive form, by causing it to live and breathe in your example. Above all you can consecrate them to the service of God, and pray fervently and perseveringly for those divine influences which are necessary to crown your endeavors with success. Such are the duties which God requires of every mother; and it was doubtless with a view to animate and assist you in the performance of these duties that he implanted in the maternal breast that tender and inextinguishable affection, which you feel for your offspring. Let not this affection then, be pleaded as it too often is, as an excuse for neglecting those duties which it was designed to aid you in performing, and which you cannot but allow to be infinitely important. Let us not thus ungratefully pervert the gift of a wise and benevolent God. Let us not blindly prefer the present gratification to the future and eternal happiness of our children; nor dread the infliction of momentary pain, more

than their everlasting ruin. It is not love which prompts parents to conduct like this, or if it be love it has all the effects of hatred. It directly tends to destroy the happiness of our children in the present as well as in the future world; for no one who is acquainted with human nature can doubt, that unrestrained passions are sources of wretchedness, or that children whose inclinations are restrained with a mild but steady hand, are far happier even in the present life, than those whose vicious propensities are cherished and inflamed by parental indulgence. With truth, therefore, might the royal preacher assert, that "he who spareth the rod hateth his son, but he that loveth him chasteneth him betimes." Shall we then be induced by false tenderness, or any other motives, to withhold this proof of affection, when the present and future happiness of our children require it, or to neglect those important duties which the God of nature both requires and prompts us to perform? Shall we give him cause to accuse us as he did the heathen, of being without natural affection? Since he has been pleased to honor us by committing immortal souls to our care, shall we dare to abuse his confidence and violate the sacred trust? Surely those who do this, will incur no common degree of guilt. If the condemnation of unfaithful ministers, who have to answer for the blood of souls, will be great, that of unfaithful mothers, who ruin their children by indulgence or neglect, will be little less so. Look forward to that awful day, when you must appear, with your children, before his tribunal who committed them to your care, and who will then demand an account of the manner in which you have discharged the sacred duties of a parent. Imagine, if you can, what will be your feelings, should you see them perish in consequence of your unfaithfulness. Think of the unutterable anguish, which will then

overwhelm you, should you see them with a last look of anguish and reproach, accuse you as the author of their eternal ruin. If you would escape these agonies and secure the reward of a faithful parent, in witnessing the eternal felicity of your offspring, sedulously improve the precious opportunity which infancy and childhood afford for training the pliant mind to habits of virtue and piety.

Frequently ask yourselves questions like these; Do I habitually feel and display as much concern for the spiritual as for the temporal welfare of my children? Have they reason to infer from my conduct that I consider their souls as more precious than their bodies; that I value religion more than learning or reputation, or riches or health; and that I should much rather see them poor, despised and wretched, with an interest in the Redeemer, than possessors of the world without it? Do they see in me a living example of pure and undefiled christianity? Is my daily conduct calculated to give them a favorable opinion of religion, to place it before them in a lovely and attractive form? In a word, while I inculcate upon them the precepts of the Bible, does my example tend to counteract or to increase the effect of my instructions? Happy mothers, if you can answer these questions in a satisfactory manner. I congratulate you on the hope which you may justly entertain, that your children will be your "crown of rejoicing" in the day of Christ's appearing, when you will be able to present them to him, and say, behold thine handmaid and the children which thou hast given me. May you also be able to say, "of those whom thou hast given me I have lost none." But should any who read this address, feel convinced that they have failed in discharging the duties of a mother, let them endeavor immediately to correct their deficiencies; and to re-

deem lost opportunities by sedulously improving those which remain.

Let those, who perceive the importance of these duties, but feel incompetent to perform them, remember him who has said, if any man lack wisdom let him ask of God, and it shall be given him. Ask, then, of him, and you will infallibly obtain all the wisdom and grace which are requisite to qualify you for discharging with fidelity and success the arduous duties of a christian mother.

With a view to aid and direct those who feel that *something* ought to be done, but know not *what* to do, I have prefixed to this address the plan of an association lately formed in New York.

A MOTHER.

INDIAN LETTER.

The following letter is from David Folsom, an Indian Chief in the Choctaw nation, to a friend in Newark. The writer had had but very limited means of education—being restrained by his parents, he had no opportunity of instruction till 20 years of age, when, (to use his own language) he thought himself *his own man*, and with what little money he could scrape together, went to Tennessee and spent six months in a school, and then returned because his means failed. The effects of civilization and religion on his mind, are most conspicuous and wonderful. Once he was a man of war, and delighted in cruelties and superstitions of Indian customs. Now he depreciated war as a great evil and desires that all nations and men should dwell together in love and unity. He hails with gratitude the establishment of schools in his nation, and importunately solicits the continued patronage of the christian public. Instead of applying for the bloody instruments of death and the munitions of war, he sends for—what? Books—yes, to purchase a christian library of Books!—his se-

lection of which is not only expressive of his taste, but would do honour to any Clergyman's study—and which ought to shame multitudes of nominal christians who know *less* about them, than this once ignorant uncivilized Indian. If such are the benefits which results from education—and such the influence it has on the untutored mind, should the friends of Missions be discouraged? On the contrary, let them go forward—they have reason to bless God and take courage.

Newark Centinel.

*Choctaw Nation, Pigeon Roost, }
August 29th 1822. }*

*My dear friend and brother,—*Your very good and acceptable letter have just come to hand. You give me a great relief and consolation, and peace of mind, and joy. What acknowledgement can I, a poor miserable sinful Choctaw make to my good brethren and sister in Newark and its vicinity? This striking token of brotherly love from them to us poor despised Choctaws, is proof enough for us to know that it is the people of God, and to walk in the fear of him, and are desirous to do good among our red brethren and sisters, who are in the dark & full of superstition, and know not the way to true happiness in this world, or in the world to come after death. Indeed we poor Choctaws are here, and know not God in a right way, or do they have any fear before their eyes—know nothing about their dear precious Saviour which you tell me of, and they do not know when the sabbath comes. Not only my nation but our neighboring nation, suffer equally as much as my nation. We poor people are perishing and melting away almost every day for lack of knowledge. Yes, my dear brothers and sisters, the Choctaws needs your help: and you have helped them, and I return you my most sincere thanks for your benevo-

lence and charity which you bestowed upon my nation.

The box which was forwarded for Mayhew has not come to hand as yet: But it is believed that it was received lately at Elliot, and it will be forwarded from thence to Mayhew. When the box is received at Mayhew, I shall take much pains to tell the Choctaws and scholars, why this valuable present has come from a good people, and from a far country, and I shall endeavor to interpret your letter to them, and to do what good I can according to my ability.

Friends and brothers: I must tell you it is but a few years since we loved all manner of wickedness—my brothers, and uncles, and my forefathers, my mother being descended among the largest family in the nation, and therefore (as war is delightful in the heart of a red man,) many of my near relation was war leading chiefs to my knowledge; they killed their enemies, and many of them have been slain, and when I grew up notwithstanding I had somewhat better advantages than many of my people, I did love war; in the last American war, I was out in behalf of your country; and it is a custom among us red people, and as I was one of their leaders, how did I encourage the warriors at all times, when they were in camp or resting on their march—and when we came in contact with our enemies, it was my usual custom with that blood-thirsty determination having at the same time in one hand a scalping knife, and tomahawk in the other. Then I would say to my warriors, if it be pleasing to our great father the spirit above this day that the sun should shine on us mingled with our own blood let it be so; for we will die like a brave warrior and with great honor; but if it be ordered otherwise for us by the great Father the spirit above, we shall be victorious and we shall return home to our own dancing yard, with that great

honor, and scalp in our hand: there we will meet on our own fire side, and the holy spot of our yard where we dance the war dance; there we shall embrace our beloved sisters, mothers, and our wives and daughters: they will receive and welcome us home to our own dancing yard, and the females will receive the scalp with joy, and honor, and they will dance with shouting and joy with scalp in their hand, and on that holy yard where we raised our war clat, and where our prophets prophesied for the scalp, on that ground we shall receive our honor and our war name.

Oh! I do perceive that I and my nation have been desperately wicked. So soon as the war was over, at one of our grand Councils, I petitioned the Council that we should beg at the hand of our father the President of the United States to send us a teacher. The petition to Council was very acceptable and the nation beg of the United States, agent to lay the request of the Choctaws before our great father the President, and not many months after this we had teachers come to our nation.

Friend and brother, although I do not come up to that instruction you give me in your letter about the things of religion and following the example of our dear Redeemer, yet I have a wish to do what is right according to my ability—and endeavor to live better life, and to leave off wicked ways. I hope I feel to live in peace with all nation, and the beams of peace may enlighten and bless all mankind is the sincere wish of your friend. Oh when shall that tree of peace be reared up so that all mankind under the heaven may sit down together as brothers under its branches. Oh what a great peace would then be to my soul, to hear under the whole heaven, that there is no more war. With much sorry I do hear the war between the Cherokees and Osages. It is painful to me to think that peace

has never been established between them and my nation; and it is painful to me to state that some of the Choctaws have been over among the Cherokees and join them against the Osages and have brought in scalp. Oh I do look forward for that day to come, that the green grass which grows on our forest, may not be stained with human blood—with horrors of war. I know when that great tree of peace shall be reared up in Christ Jesus all nations will sit down together in unity as brother under its branches. Brothers, Choctaws are thankful to you and are rejoiced that you have sent them Bible, and missionaries, and teachers among them, to teach them good things.

Friends and brothers, this seed of life you have already sown to this dark benighted land, must be continually nursed and who is a nurser of this new vineyard of our Master and Maker? It is you my dear brother—it is you my christian friends is a nurser and dresser of this vineyard. I as a poor ignorant red man, in behalf of my distressed people, do cry unto you my dear brethren and sisters, as a fatherless child would cry to some distant parent to have pity—pity on them, for they are poor and do not know the way to be happy. I pray you to continue to help them, so long as any hope for them.

The new station at Mayhew is a lovely spot—the school is doing well. There shall be nothing lacking on my part to promote its best prosperity. We hope to have in a few months a christian Choctaw as a teacher from Cornwall at this station.

Having long desired to get some books, I happy that an opportunity has come to hand that I can send to you for them, notwithstanding it is very little that I can read. But as I hope I have forever left off scalping knife and horrors of Indian practices, I must have some good books, and endeavor to live anew, and lay down

such examples as may be good for my country, and for those youth who are training up for usefulness by the missionaries at the school. The above* mentioned books you will please get them on the lowest terms you can. The payment I will forward to you by Rev. C. Kingsbury. Please to forward them to the care of Mr. Kingsbury, and have them insured.

I would like to get some more good books from the country, but what is already mentioned, will be as much as I will be able to pay for. For my services among my people, I get no pay; but I hope I labor among my people for glory of God. Present my best respects to the friends of the Choctaws in your town and in your country.

Receive this as coming from your unworthy Choctaw brother.

DAVID FOLSOM.

Accounts from New-Bedford, state that there is an extensive revival in the Presbyterian, Methodist, and Baptist societies in that town.

* The books referred to, are the following, which he wished to obtain at his own expense:—"Encyclopedia, bound in calf, last American edition; if on American edition has been published within six or eight years then the last Edinburg edition; Scott's Family Bible (quarto,) with the marginal references, and the maps designed to accompany it; Morse's or Worcester's Universal Gazetteer; Jenk's Devotion, Doddridge's Rise and Progress; Baxter's Saint's Rest, and Call to the Unconverted; Dwight's Theology; Watts on the Mind; Mason on Self-Knowledge; Burder's Village Sermons, 3 vol; J. Burder's Sermons for Children; Scougal's Life of God in the Soul; Babington on Education; Life of Brainerd, by Rev S. E. Dwight of Boston; Life of Obookiah; Brown's or Winslow's History of Missions; and Milner's Church History."

Mr. EDITOR,

Among the manuscripts of the late Rev. JAMES PRINGLE, of Steel-creek and Bethany, North Carolina, the following address has been thought worthy of a place in the Presbyterian Magazine. But as few of your readers in this place, where the author passed a considerable part of his life, and where he received his College education, are subscribers to that valuable publication, it is presumed that the insertion of the address in your Miscellany would be gratifying to many. And were the proposals which it embraces, generally adopted and acted upon, important beneficial consequences might confidently be expected.

To the Beneficent Society to meet at the Associate Church of Bethany, January 19th, 1819.

The committee of inquiry respectfully report, that they have taken the subject, upon which they were instructed, into consideration, and now beg leave to submit certain views and considerations, as the result of their inquiries, which they recommend to the attention of the society. They regard as the most prominent and most important features in the constitution of the society, that liberal spirit, and that extent of object which characterize it. It recognises no limits but those which ability and opportunity prescribe, and is ready to apply its resources to every department of beneficence in proportion to its relative claim to attention.

It consecrates to the service of philanthropy, that diversity of opinion and those prejudices which tend to alienate the affections of Christians, and conciliates and harmonizes conflicting interests and discordant views.

Under this impression, the committee would not voluntarily and systematically exclude any object, or any means, calculated to promote the great design of the society—the glory of God in the happiness of man. It is not, therefore, because other objects, besides those which they have specified, have escaped their attention, or are considered unworthy of regard, that they have not extended their enumeration and entered more into detail, but because they regard these as presenting primary and paramount claims to their attention, and sufficient to occupy the attention and employ the resources of the society in its present infantile state.

In future reports they shall avail themselves of emergent circumstances, to suggest such ulterior measures as the existing state of things, and the actual means at the disposal of the society, shall warrant and require. Christian charity, like the pebble dropped in the lake, should send forth circle after circle, emanating from a common centre, but spreading wider and wider till they reach the remotest shore.

The committee, while they recognize Jehovah as the moral Governor of the world, presiding over the destinies of man, and by his holy providence regulating and directing all human interests, are solicitous to engage his propitious regard, and his efficient patronage in the support and promotion of their designs; well assured, that if he be for them, none can be against them.

With this view they recommend, as a suitable object of benevolence, not only the performance of public prayers in the society itself, but also,

1. The establishment of associations for prayer and religious conference, wherever it shall be found practicable and expedient.

Associations of this kind, independently of the great scriptural principle, that the effectual fervent prayer

of a righteous man availeth much, are calculated to excite and diffuse the Christian spirit, and invigorate and multiply the Christian virtues. They advise that the society prescribe a few simple and general rules for conducting them, leaving it to each association to adopt those detailed regulations for their own government, which local circumstances and their respective views and dispositions may dictate.

The committee do not presume to propose any constitutional rules for this purpose, nor even to suggest the particular provisions which they might deem proper to introduce. They would, however, submit it to the consideration of the society, whether, in addition to the exercises usual in such societies, it might not be proper to furnish each with some periodical religious publications, and make the reading of them a part of the services. An intelligent and permanently operative zeal is to be produced only by an enlarged acquaintance with the state of the Christian world, and with the operations and tendencies of Divine Providence.

II. The next step is to ascertain the necessities, temporal and spiritual, that actually exist.

For this purpose it is recommended that special committees be appointed in every neighborhood; wherever particular inquiry has been instituted the result has been the discovery of wants to an extent far beyond what had been supposed; and though it is our happiness to live in a place where poverty, and ignorance, and vice, have not made those melancholy inroads which are elsewhere to be deplored, yet it is not to be doubted that they prevail to an extent of which few are fully aware. Nothing but “domiciliary visits” will ascertain the sad reality, and probe the wound to the bottom, that the necessary remedies may be applied with confidence and skill. Let this phrase—once the language of tyrants and the terror of the op-

pressed—be henceforth associated with the ideas of Christian philanthropy. Nor need we be apprehensive that these visits will be regarded as officious intrusions. Experience has decided that, when conducted with piety and prudence, they are received with gratitude, and produce the most salutary effects. And even if in some cases the event should be otherwise, the benefit will, upon the whole, far outweigh the disadvantages.

It is superfluous to add, that such visits, while they ascertain the actual wants, afford a convenient opportunity of supplying them, by the administration of pecuniary relief, of pious counsel, and of edifying tract or other books.

III. Having ascertained the necessities, the next step is to relieve them. They will be of two kinds;—those of the body, and those of the mind.

Each requires its appropriate remedy, although they may often be combined with advantage. With respect to the former, there are three general cases which may occur, and which must be met by correspondent applications.

1. When an individual or family is in indigent circumstances, but enjoys good health, it must arise from some visitation of God, or from want of economy and discretion, or from indolence. In either case it would be improper to grant pecuniary assistance, without at the same time giving them suitable employment; but a moderate aid, either wholly vested in, or at least accompanied with the means and implements of industry, may be of essential utility. And a just discrimination should always be made, so as to discountenance the vicious and indolent, and encourage the meritorious.

2. Where indisposition, or other providential affliction, has deprived a family or individual of the necessary

means of subsistence, relief should be extended in such a way as most effectually to remove the evil, either by occasional supplies, or, which is much preferable, if the cause be permitted, by regular annuities.

3. Occasional misfortunes may occur in the providence of God, which will render assistance peculiarly necessary and desirable for a short time, and require immediate attention; or pass through it, who need assistance, and whose want should be promptly relieved. In all; liberality should be united with economy, and such measures be adopted as to confer the greatest benefit with the most tender delicacy.

IV. The committee regard the diffusion of knowledge among the poor, as calculated to promote their best interests, and to augment the general happiness and prosperity of the community. They therefore recommend, as a proper object of benevolence, the education of poor children.

There are three principal ways in which this may be done:—By the permanent establishment of free schools—the erection of circulating schools—and the support, gratuitously, of scholarships, in schools that are or may be established by others. The first method is best adapted to cities and places where the population is crowded and very poor: the second, to places where the mass of the community is illiterate: the last, for obvious reasons, is best calculated for our situation: and, as such, the committee recommend it to the attention of the society. It might be proper also, even where a scholarship is not placed wholly upon a charitable foundation, to diminish, by the aid of the society, the expense of education to necessitous individuals, and thus to afford greater facilities to the instruction of children whose parents, though not indigent, are yet incompetent to their education without great inconvenience. Nor would it be improper

to assist men of good moral characters and talents, in acquiring that higher and more extensive erudition which is necessary to qualify them for public usefulness, especially in the gospel ministry.

V. For the instruction of illiterate adults, whether bond or free, whose situation and duties prevent their attendance upon other days, the committee recommend the establishment of Sunday schools, upon such principles, and to such an extent, as the circumstances of the case shall require.

These institutions form a distinguishing characteristic of the present age, and are among the most interesting monuments of Christian charity. Experience has abundantly established what, indeed, was presumable from abstract considerations, that adults are more capable of learning, and make more rapid progress in the acquisition of knowledge than children whose immaturity of mind, and levity of disposition, create the greatest obstacles.

In these schools religious instruction should always constitute the grand and paramount object, and other learning be held in a just and obvious subordination to it. Without venturing to propose a particular plan the committee only remark, that experience has decided in favor of gratuitous instruction; and has shown the advantage, and almost the necessity, of a considerable number of teachers under the direction of a general superintendant in each school; and they recommend as well on account of the efficacy of the system, as its economy, the use of the series of lessons published by the Female Sunday School Union of New-York, and the catechisms and *scripture selections* employed in the schools under their direction.

VI. From the character and constitution of the society, it is important that the whole weight of its influence

be employed in the suppression of vice and immorality, and while the members redeem the pledge given in their subscription, to discountenance by their example, their counsel, &c. every thing immoral in its nature and tendency, or injurious to the interests of society, the committee recommend further, that special measures be adopted for this purpose, by aiding the magistrates in the execution of the laws, and by other prudent means. It is only where the tone of morals is sufficiently elevated, and the current of public sentiment is in conformity to the salutary provisions of the statute-book, that much good can be effected, and it is of the utmost consequence to the credit and influence of the society, that they act with a cautious and temperate zeal. Yet the committee are persuaded that something may be attempted even now, and they indulge confident hopes that the state of things will be gradually meliorated, and afford them more and greater facilities to promote the general good.

VII. The very restricted opportunities which a large proportion of the society enjoy, of acquainting themselves with the operations of the Christian world, and with the many excellent institutions which have been established for doing good, while they deter the committee from inviting their attention to a variety of objects well meriting attention, but which would yet be premature, induce them to recommend also, the establishment of a library, in order to enlarge their knowledge of the most suitable objects of benevolence, and the most expedient means of accomplishing them. Individuals and societies are constantly communicating the results of their inquiries, and of their experience; an acquaintance with which, could not fail to be of advantage to the society in conducting their operations.

In addition to these occasional and

periodical publications, with which the society should furnish themselves, the committee advise that a selection of the most useful books on religion and morals, and domestic economy, be provided for gratuitous distribution or circulation, and even if it were thought expedient that there should be combined with these, upon such principles as may be deemed most beneficial, a general library for the use of the vicinity. The extension of knowledge is directly calculated to promote the ulterior designs of the society; and the multiplication of valuable books in public or in private libraries, is the most convenient and effectual method of extending it.

VIII. Finally, if the funds of the society will authorize it, after supplying these wants of the vicinity, there are public institutions of charity, and of religion, which will gratefully receive the surplus, and employ it in the promoting of objects of indisputable importance.

The field is boundless, and can never be more than partially explored. Those minute portions which have been recommended to the attention of the society, it is hoped, will meet with their approbation, and be cultivated with zeal and effect. While the committee pledge themselves faithfully to devote their labors to duties of such high and holy interest, they would provoke their brethren to love and to do good works: "Let us not be weary in well-doing—in due time we shall reap if we faint not."

In behalf of the Committee,
J. PRINGLE, *Chairman*.

A gentleman at the Hague informs us that two young Jews, educated at the University of Leyden, have lately embraced Christianity. One of them refused an enormous sum offered him by a rich uncle on condition that he would defer his baptism till after his uncle's death.

MISSION AMONG THE JEWS.

From the London Jewish Expositor, for December, 1822.

BAPTISM OF A CONVERTED JEW IN ST. PETERSBURG.

Extract from the Journal of Mr. M'Caul.—On Thursday, 5th September, I attended in company with Mr. Becker, at the church of the Knights of Malta, to witness the baptism of a young Israelite, by birth a Swede, and by profession a portrait painter. He had been persuaded some months before, to go to hear the Rev. Mr. Gosner preach. The latter is a gentleman whom the persecution of his brethren in the church of Rome, had forced to seek an asylum in a foreign land; he found one in St. Petersburg, and protected by his imperial majesty, preaches in German the pure unadulterated word of the Gospel to immense congregations of all denominations, Greek, Roman, Lutheran and Jew. Curiosity had induced the young Israelite to hear the gentleman, but curiosity which leads a sinner to hear the gospel, is not to be despised. Mr. Gosner's simple preaching soon convinced him of sin, and the want of a Saviour. He then applied to Mr. G. who pointed out Him that is mighty to save. After some months probation and instruction, he desired to be baptised, and as to all human appearance he had faith in the Lord Jesus, his desire was complied with. The church was quite full, and very many Jews were present. Mr. G. delivered a very impressive exhortation, in which he told the young convert not to make professing Christians his example, but to go to the word of God, to consider Jesus Christ as his only pattern, and his pure word as the only standard of Christian doctrine; when the act of baptism was performing, there was scarcely a dry eye in the whole assembly. To see one of the children of Abraham brought back to the fold from which they have

so long wandered, to that good Shepherd, whose loving kindness they have so long despised, made the hearts of all present overflow with gratitude and drew out many a prayer to the God of Abraham, to hasten that happy time, when the whole nation shall return to the green pastures and the streams of living water. This Jew is not the first who has been brought to the knowledge of the truth by Mr. Grosner's instrumentality, nor is it likely to be the last, as numbers of Jews constantly attend his preaching.

CARLISLE, MARCH 7.

HOME AND FOREIGN MISSIONARIES.

The great question of dispute, is, whether christians have a warrant for sending Missionaries among the Heathen, or not. "Let us first begin at home, and then we can go abroad with better prospects of success," is the language of those who discountenance the cause of missions. While those who are disposed to assist them with their countenance, their prayers, and their pecuniary treasures, say, "Let those who are among us attend to the institutions which are all around them—to the preaching of the Gospel—to Tract Societies—to Sabbath Schools—or, which is the most pure, to reading the Word of God. And go, devoted disciple of the Saviour, preach the Gospel to the destitute—We will provide for you the necessaries of life." There can only be one right side to this important dispute; and therefore one party *must* be wrong. Let us for a moment consider the subject, and see which of them ap-

pear to be most in accordance with the spirit of Christianity and the command of Christ.—We do not recollect of any thing being said in the Scriptures to confine christians to their own vicinity, in acts of charity: but the last *command* of the Saviour, "Go preach my Gospel to every creature," is a sufficient *warrant* to preach it to the heathen—if it be admitted that they are immortal and accountable beings. And the *promise*, "Lo, I am with you always," is sufficient assurance that they shall have assistance. To those who do not value the mediation of the Saviour in any of his official capacities, the plan of sending salvation to the heathen will truly appear absurd:—But, to those that are convinced of the importance of a belief in him—that "there is no other name given among men whereby a sinner can be saved," it will appear quite reasonable, and all important.

The fact appears positive, that it is not a zeal for the salvation of those around us, that any are disposed to raise their cry against it. If this was the only objection, and the true cause; more efficient measures, for that desired object, would be instituted. Were we permitted to give our opinion why they oppose them, quite a different reason would be given. Would it be uncharitable to say, that the whole plea of objection, was created by causes altogether selfish? thus releasing themselves from an obligation, in which they were bound by ties of Christian love. If not this, it must arise from other

sources equally pernicious, and from other motives, equally uncharitable. Dare we attribute it to the influence of a principle of infidelity, which, though it may not be perceivable by the individual, nevertheless may exist to a very dangerous degree; or to superstitious views of the matter; or to unbelief, in the promises of the Scriptures?

And is it really so, that any Christian (for such we have been contemplating,) who has felt the love of a dear Redeemer—who has been assured that, "There is no other name under Heaven given among men, whereby a sinner can be saved, but the name of Jesus," has a conscientious scruple on the subject? If there is any such we feel for them. But it cannot be so. Love is the effect of christian fellowship: and love and charity are touch-stones whereby we are enabled to discover the true christian. If so, we cannot believe the profession of those, who would cast their influence against sending the word of life to the destitute. An undue estimate of the value of a soul, might be the cause of persons viewing the subject with so much indifference. But is a soul, the conversion of which fills Heaven with joy, to be esteemed by feeble worms as too trifling to be attempted? The idea is ridiculous.

The plan adopted at present, appears to be better calculated to facilitate, and finally accomplish the desired object of civilizing the aboriginal proprietors of our soil than

any heretofore adopted—the establishment of schools for the education of the Indian youth. Brought up to a rambling life, it cannot be expected that many of the present generation of Indians, without experiencing the influence of divine Grace, will display any conspicuous traits of civilization;—while we may anticipate the greatest advantages, both national and spiritual from the course now pursued.

Taking into view the advantages which those around us have over the benighted heathen, who have no revealed Word as "a lamp to their path," it is but reasonable that they should have the first opportunity of instruction, thereby to enable them to enjoy the same advantages as those around us. But, that something should be done for them also, is a fact of too much importance for us to deny. "Many are ignorant, and desire to remain so;" as a correspondent very justly observes. We should like to see the zeal of Christians awake on the subject. Wide fields are open in the adjoining countries for the gospel to be sent. Would it not be well to raise a society among us of the nature of a "Home Missionary Society," for this purpose? It is presumable, that those who adopt the language "let charity begin at home," would be first in an undertaking so consonant to their established principle.

The legislature of S. Carolina are about passing a law, making *duelling*, or challenging to fight, punishable with death.

SUMMARY.

The following items are taken from the Boston Recorder:

Mr. M'Caul, from Poland, has returned to England to receive ordination.

At Dresden, capital of Saxony, an association was formed for promoting Christianity among the Jews, in July last. The means it will exclusively employ, are, the sending out of qualified preachers, the dissemination of the Holy Scriptures in the Hebrew and other languages, and the distribution of such other works, as clearly to prove Jesus to be the Christ.

A Ladies' Association has been formed in London, for the especial purpose of supplying suitable articles of clothing to the female negroes in the West Africa and West India missions. Many ladies of rank have enrolled themselves among the members. Mrs. Fry and other ladies have presented clothing made by female convicts at Newgate.

The Protestant Episcopal Missionary society of South Carolina, expended in the year 1822, the sum of \$2,680, in the support of the ministry in several country parishes and in other missionary purposes; a mission was re-established at Cherawunder, the charge of Rev. Mr. Wright; mission at Christ Church, Columbia, and in the Parish of St. Paul, Pendelton, continue.

Dr. Milne died at Malacca, May 27. He was employed by the London Missionary Society, and his labors have been very arduous. Dr. Taylor, formerly a Missionary of the same Society, died at Shiraz, December, 1821. Mrs. True, wife of a Missionary, died at Malacca, June 1.

The Ship Thames, with the Missionaries on board for the Sandwich Islands, was spoken 24 days out—all well.

The Rev. Joel Steel writes from Bradford, Vt. that the word of the

Lord is progressing in various parts of that circuit. Last year there was a revival and nearly one hundred were added to the Methodist society, besides many to other denominations. This year, altho' not so prosperous as the last, "God hath not left himself without a witness." In Newbury, Vermont, there is a church of about thirty members, and all well engaged. There is a considerable religious excitement in Corinth, and the society appears to be well engaged.

A very pleasing revival of religion is now progressing in the Baptist society at Ashtford and Willington, under the pastoral care of Rev. E. Skinner. A more particular account we hope we shall receive soon for publication. We also learn that some favorable appearances are realized at Westfield Mass. C. Sec.

A peasant in Germany, made a donation of \$50 to the Osburg Bible Society accompanied with the following note, "Because I, Casper Herman Westerfeldt have been married to Maria Heinker, and God has blessed our industry, I wish to give these \$50 to the Bible Society for us both."

Dr. Pinkerton says, "true religion is again rising triumphantly from under the pressure of infidelity, in Denmark. A delightful change is observed among the Theological students at the University."

Bible Associations in Holland are flourishing, and the scriptures are coming into use in schools.

The Netherlands Bible Society have aided Professor Van Ess, by a grant of £300; the Serampore Missionaries by £300 more, besides other grants to Societies in the East.

The Rev Mr. Benedict of Pawtucket, R. I. requests that information may be communicated to him respecting the ministers, churches, associations &c of the Congregationalists. Mr. B. is preparing for the press a history of all religions.

'Zion's Herald' states, that in 3 years there have been added to the Methodist communion in "Hudson river district more than 2000 souls; that 600 members have been received on Jefferson circuit within 16 months and 200 in Cogman's circuit since the last annual conference."

The Senate of Massachusetts, by a vote of 26 to 3, and the house of Representatives by a vote of 100 to 4 have refused a charter for the Establishment of a college at Amherst.

The buildings of the University of Virginia are nearly completed. They have already cost \$229,161. It is estimated that the remaining building will cost \$46,847.

NEW WORK.

The Rev. W. Jowett's Christian Researches in the Mediteranian, lately published in England, are said to comprise "much curious and important intelligence, improving to the minds of those who feel an interest in the scenes of Scripture History. Mr. J. during five years, employment by the Church Missionary Society, acquired much information, interesting and useful in relation to Christian enterprize.

DIOCESAN INSTITUTION.

A Convention of the Protestant Episcopal Church in Georgia, is to be held in August, on the 24th of February, for the purpose of adopting a diocesan constitution, &c.

Since the establishment of the Seminary at Andover, Mass. in 1808, 254 students have graduated, of these 114 are settled in the ministry, 30 are licentiates, some of whom are employed as preceptors, 39 are missionaries in the country and 17 in foreign countries. The residence &c. of 38 are unknown.

A family where the great Father of the universe is duly revered; where parents are honored and obeyed; where brothers and sisters dwell

together in love and harmony; where peace and order reign; where there is no law but the law of kindness and wisdom; is surely a most delightful and interesting spectacle!

The importance of a scrupulous regard to the will and authority of God in all ordinances and acts of religious worship, if we would either honor Him therein, or find acceptance, is strongly enforced by the following observations of an eminent author, Dr. Owen.

"The efficacy of all ordinances or institutions of worship, depends on the will of God alone."

"Divine institutions cease not without an express divine abrogation. Where they are once granted and erected (enacted) by the authority of God, they can never cease without an express act of the same authority taking them away."

"All men's rights, duties and privileges in sacred things, are fixed and limited by divine institution."

He that will often put eternity and the world before him, who will dare look steadfastly at both of them, will find that the more often he contemplates them, the former will grow greater, and the latter less.

DIED—On Monday the 24th ult. JOHN DAVIDSON, Esq. a distinguished member of the Presbyterian Church.

DIED.—On the 24th ult. of the lock-jaw, occasioned by a small hurt in the great toe, John W. Sharp, of Frankford township, in the 16th year of his age.

—On the 28th, Mr. James Sharp, father of the above deceased, aged about 50 years.

—In North Middleton, township, on Thursday last, Valentine Cornman, in the 81st year of his age.

The following HYMN, or SPIRITUAL SONG is published by request. It, together with several other pieces, were handed to us for examination and publication. From them we select this one, as being the choicest; although we had determined to insert no pieces which were before the public in collections, made for any particular denomination;—but, our determination has been over-ruled by a sincere desire to benefit, so far as we can, the religious community, especially those of them whose religious exercises consist so much in singing. This Hymn is well calculated to be sung, when the Christian, contemplating the mercies which he has received at the hand of God—when drinking deep in the fountain of Grace,—he is enabled to exclaim with the poet, when wishing to leave the clay tabernacle, or while lifted above sensitive objects in contemplating a joyful hereafter—Oh! let me fly

— “on wings of love,
“Where JESUS stands inviting.”

Let it not be attempted by those, who know nothing of the comforts of believing—who have never been led to take firm hold of the promises of God—who have never thrown themselves at the foot of the Cross, and owned JESUS as their Saviour. To such it will be foolishness.

HYMN.

O that I had some secret place,
Where I might hide from sorrow,
Where I might see my Saviour's face,
And thus he saved from terror.
O, had I wings like Noah's dove,
I'd leave this world rejoicing;
I'd fly to heaven, on wings of love
Where Jesus stands inviting.

I have my bitters and my sweets,
As through this world I travel,
I sometimes shout, I sometimes weep,
Which makes my foes to marvel:—
But let them think and think again,
I feel I'm bound to Heaven;
I hope I shall with Jesus reign,
And therefore I will serve him.

I'm oft-times made to weep and mourn,—
Because I'm weak and feeble;

And when my Saviour hides his face
My soul is fill'd with trouble;
But when he doth again return,
Then I lament my folly,
Then I do after glory run
And still my Jesus follow.

I want to live a Christian's life;
I want to die a shouting,—
I want to feel my Saviour here,
When soul and body's parting,
I want to see bright Angels stand,
And ready to receive me,
To bear my soul to Canaan's land
Where Christ is gone before me.

I hope to meet my brethren there,
With all my faithful sisters;
When Jesus smiles, our souls will cheer,
Even now methinks he whispers—
“Come up and join the saints above,
Who sings free grace redeeming;
And range the boundless fields of love,
Where glory's ever beaming.”

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* * Letters to the editor must be post paid.

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